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THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

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A U M

As grain a mortal ripens; as grain he rises again in birth. —*Katha Upanishad*

THEOSOPHY

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THE GROWTH OF MIND

> The Sons of Wisdom, or the spiritual Dhyanis, had become "intellectual" through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter.
>
> . . . those who were "half ready," who received "but a spark," constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution. (*Secret Doctrine* II, 167.)

IN this treatment of the mysteries of evolution, H.P.B. goes on to discuss the bearing of the occult teaching on the extraordinary differences among the races of men. One can easily see why a work like *The Secret Doctrine,* which deals so candidly with the problems that have thrown the world into turmoil, was not published during some earlier epoch, when its explanations might have been seized upon and perverted to oppressive ends by some ruling caste. To the modern liberal, *any* sort of admission that there are actual differences among human beings often seems legitimate ground for suspicion that the one who offers the theory is seeking justification for some tyrannical social system, or is hoping to discover a "natural" vindication for segregation of the races and discrimination.

So far as we know, however, no instance of the perversion of *Secret Doctrine* teachings to this end can be pointed to—a fact which is perhaps evidence of the timeliness of their disclosure. Or, it may be that since the only prerogatives which are secured by "advanced egos" under the occult scheme are obligations bringing greater responsibility—the

Brahman must be a *beggar* in respect to material things—these ancient doctrines promise little to the would-be "superior man."

Quite conceivably, the real revolution in human affairs will not be possible until this teaching of the progressive evolution of "intellectuality," or *manasic* ability in man, becomes generally acceptable as an explanation of the differences among human beings. It is of course a dangerous doctrine, socially speaking. What is easier than for a man to assume that he belongs to the "elect"? Even a brave determination to suppress in oneself the pride of being an "advanced ego" would be of small value, in such circumstances, for the philosophical view of the matter requires an actual *indifference* to the question of where one stands on the ladder of evolution. A strained or assumed humility is as much the child of egotism as a vaulting Atlantean pride, and both have to be forgotten before the business of life can be seriously approached.

But what does it mean to become "intellectual," in the words of *The Secret Doctrine?* Scores of ancient symbolisms endeavor to suggest an answer. H.P.B. explains the drunkenness of Noah as representing the fact that "pure spirit becomes intoxicated as soon as it is finally imprisoned in matter." (*S.D.* II, 145.) And in "Psychic and Noëtic Action," she says:

> . . . if the Higher Mind-Entity—the permanent and the immortal —is of the divine homogeneous essence of "Alaya-Akasa," or Mahat,—its reflection, the Personal Mind, is, as a temporary "Principle," of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind," it could perform no functions in the body, and would remain powerless over the turbulent organs of matter. Thus, while its inner constitution is Manasic, its "body," or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

The project of evolution, then, from this point of view, is to learn to subdue the "deceptive element" in the matter in which we are "imprisoned," in order to become "independent and self-conscious entities, *on this plane.*" This is the development of "intellectuality."

Such an end is achieved over millions of years of effort, trial and experience, through countless incarnations. The Ego, it is said (*S.D.* I,

330), "progressing in an arc of ascending subjectivity, must exhaust the experience of every plane." This seems another way of saying that no lesson can be left unlearned—that we have to *know* the potentialities of every level of existence, every state of matter, in order to become free of its illusions; or to use the modern term, to liberate ourselves from the "biases" which belong to each limited form of experience or point of view.

While from one aspect, there are "mysteries" in plenty in this version of the human odyssey, from another there is no mystery at all. The ego has a clear program to work out. There is a universe to be explored, its laws understood. Only our ignorance can play us false. Nor is ignorance an arbitrary or irrational thing. "Ignorance" is simply a name we give to our relation to the *terra incognita* of our egoic life. Ignorance is the raw material of evolution, unfinished business of the Manvantara.

We come, then, into life, with a certain "competence" to meet our experience—our past and present Karma—"on this plane of matter." The competence is the individuality thus far won. At death the original chaos overtakes us—but *not all of us.* It overtakes only that part of us which is not yet *individual*—which is still borrowed, as it were, from Great Nature—which remains in the state of dependent and unselfconscious life. At death the ego is stripped of all that he has not made his own; he will meet these things again, at the door of birth, to take up the task of integration and individualization once more; but now he has another work to do—to rise, so to say, to a level of consciousness where only what is truly egoic can remain. Devachan, elevated though it may be, is not this state. Only at the moment of timeless spiritual vision—the moment of death and the moment of birth—is the true "status" of the soul disclosed, and then the soul cares nothing for status, but only for the labors which he has elected to undertake.

Anthropologists tell us that the primitive races saw in the powers of nature the manifestation of gods—that in this way developed the belief in external powers, deities, major and minor, who control the destiny of human beings. There is a sense in which this account is true enough. Without the pantheistic sense of the unity of all nature and life that belonged naturally to the Third Race, it was natural for later races to fall into the worship of anthropomorphized deities who must be placated, supplicated, and petitioned. In the beginning, though:

> Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom," they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans. . . .
>
> Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who afforded fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. . . . Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal God. . . . The legend of the "Fallen Angels" in its esoteric signification, contains the key to the manifold contradictions of human nature; it points to the secret of man's self-consciousness; it is the angle-iron on which hinges his entire life-cycle;—the history of his evolution and growth.
>
> On a firm grasp of this doctrine depends the correct understanding of esoteric anthropogenesis. It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the Separator of the ONE into various contrasted aspects. (*S.D.* II, 272, 273, 274.)

Here, telescoped into a few paragraphs, we have the outline of the principles involved in human evolution—the evolution of independent mind—and a summary of the factors of causation which have set the stage for man's present karmic predicament and the character of his psychic and intellectual environment. The "struggle" between the higher and the lower nature still goes on, but the contestants wear the tattered uniforms and disguises of *Kali Yuga.* In one epoch, due to the inversion of religion, the fight for freedom seems to gain its chief support from those who affirm belief in dogmas of materialism! The voice of Conscience, or the Higher Self, is obliged to percolate through layer upon layer of psychic impressions—a palimpsest of inherited beliefs and attitudes, of acceptances and rejections each with its own karmic history and explanation, yet seldom recognized and understood

by those who are thus affected. The God-idea, for one man, may be the mechanism of escape from responsibility, for justifying weakness. For another, it may be a somewhat ill-conceived yet genuine symbol for inner feelings of devotion which keep alive his spiritual intuitions. There are all these variables to be considered in individual psychology, while over all hang the broad cultural attitudes which are, in a sense, the collective psychological reflexes of entire nations and races, which modify and affect the individual feelings concerning such matters.

In this complex arena, partly within, partly without ourselves, we are obliged to try to work out our salvation—to eliminate the "blind, deceptive element" for both ourselves and our fellows. All the "knots of the heart" known to ancient Vedic philosophers and Buddhist students of human nature are emerging once again in the studies of the modern psychologists who, patiently examining human behavior in relation to prevailing ideas, are endeavoring to establish a scheme for balanced self-consciousness of the individual. In every epoch, we may suppose, the "deceptive element" must be redefined in contemporary terms. Yesterday's idiom of self-knowledge will not do for today, for understanding must be eternally retranslated into the modes of current perception.

Every birth, in these terms, amounts to opportunity for rediscovery of the self. It is in this way, perhaps, that we finally do "exhaust the experience of every plane," until, at last, the self moves freely from plane to plane, using vehicle after vehicle, yet never mistaking name for form, nor form for reality. How else may we reach "that degree of intellect" which will enable us "to become independent and self-conscious entities, on this plane of matter"?

"Growth of Mind"

Is there not behind all this multitude of ideas and civilizations one uniting phenomenon: the reflective and self-reflective mind of man which not only mirrors life, but re-organizes it in ever-new concepts and images? There is a continual meeting between the individual human mind and reality, a continual flow and flux, give and take, challenge and response, with all corresponding parts partaking of a greater order.

—Robert Ulich

WORD PUZZLES

IT seems impossible to discuss Theosophical history without devoting some attention to the word *asceticism,* and to the widely divergent philosophies with which this term has been associated. Although this Greek word came into use subsequent to the life of Buddha, Buddha is often regarded as one of the first great "ascetics" in the Theosophical tradition; yet, in considering his transition from the mode of life into which Siddhartha was introduced at birth to the austere simplicity of his later years, we must take into account the fact that "the enlightened one" chided the hermits of his time for their useless mortifications of the flesh.

In the first place, Buddha pointed out, the hermit's motivation was often questionable. He was apt to seek escape from the necessary moral decisions of earthly life—an "easy" escape—rather than the type of wisdom which makes correct moral decisions an "easy" matter. Second, a contemptuous treatment of the body could be seen to be a failure of responsibility. The physical human organism, like all other living things, needs gentle nurture, for it, too, is a repository of beauty, and can become also a repository of truth and goodness. So while Buddha taught continuous discipline of the psychical and physical man, his austerity was reserved, never comparable to the fanatical intolerance of the body which the anchorites of his day represented. As a current Buddhist publication puts it:

> For six years he mingled with ascetics and hermits, practicing the difficult systems of salvation they taught, subjecting his body to the severest of disciplines, but he realized that the extremes of asceticism like luxury led one nowhere. The truest path to enlightenment, he found, lay in patient and systematic examination of all aspects of life, and discovering the solution to its sufferings.

So there are two entirely contradictory orientations of thought in regard to asceticism, as maintained by its devotees themselves. As is usually the case, the non-ascetics derive their impression of what the term means from often partially insane "yogis" of India or the flagellants of medieval times. The Greek disciple, always philosophical rather than fanatical, approached the subject in an entirely different manner. Asceticism derives from *askeein,* which simply means "to

exercise." For the Greeks, a very close correlation existed between athleticism and asceticism, for the man who follows the solitary path of vigorous self-discipline was regarded as "in training" for a specific "end of the soul." For those in the school of Pythagoras, discipline was never advocated on the ground that evil is inherent in the body, but undertaken only because, otherwise, higher visions and perception could not become clear. It was simply that man himself, and not his body, must be established as master.

One who reads and reflects on the discussion of asceticism proffered in H.P.B.'s *Key to Theosophy* will note that she there undertakes to demonstrate, as did Buddha, that there are two entirely different kinds of ascetic practice—the one mandatory for the students of higher wisdom, and the other a crime against nature, "mere folly." On the second page of this chapter in the *Key,* H.P.B. also calls attention to the Greek derivation, stating that the Theosophical "ascetic" is "like an athlete who is training and preparing for a great contest, not like the miser who starves himself into illness that he may gratify his passion for gold." H.P.B. then distinguishes between *physical* asceticism, which may be prompted entirely by "selfish ends," and moral asceticism, indicating that it is the latter alone with which the Theosophist is concerned; restraint is to follow ethical decision, is properly pursued only when it results from ethical decision, and has no ultimate value in itself—*i.e.,* means must not be confused with ends. Thus we find her writing, in 1880, that it is "absurd" for it to be assumed that she, herself, was an "ascetic" in the usual sense. Why absurd? Because, she wrote in "A Year of Theosophy," the practical needs of the Theosophical Movement at that time demanded her involvement in a multitude of practical affairs. It is therefore to be noted, too, that in denying her own "asceticism" there is no indication that a present inability to lead an isolated reflective life occasioned her regret. The point here seems to be that whether or not one is able to be an ascetic in the formal sense, is a matter to be determined by Karma and not by personal, willful decision.

This philosophy becomes part of the central theme for W. Q. Judge's "Living the Higher Life." Here, at some length and in detail, he makes it clear that those who seek to escape the world of physical and psychical involvement before they are truly ready will cause untold miseries. Mr. Judge describes four stages of natural processes for

"asceticism" according to the laws of Manu, and indicates how provident, in this case, was the Wisdom underlying those famous "laws." He makes plain that, while the struggle within the nature of each man must embody a certain kind of psychological violence—while "the kingdom of heaven" may be conquered by siege as in the story of Arjuna regaining *his* kingdom—the kingdom of Karma cannot be won through actions which force the pace. Following H.P.B.'s line of thought as developed in *The Key to Theosophy* and elsewhere, Mr. Judge indicates how serious may be the consequences for any willful disciples who insist upon "access" before Karma permits.

> Take the case of one who has not done all his duty to his family, before he dies, or before he takes the vows of renunciation and becomes an ascetic. Such ascetics find themselves attracted by the family defects and selfishness of themselves (which hitherto perhaps lay more or less dormant and now become kindled and awakened by the selfishness of the relatives) and are disturbed in the performance of the duties of their new order or *Ashrama,* however unselfish their relatives have been "unconsciously" or unintentionally. In spite of themselves these relatives arrest the progress of the ascetics in whom the family defects become thus strengthened and developed. Such is the mysterious law of attraction. This man must be born again (1) either in the same family, with the family defects strengthened, both in himself and in his family; (2) or in another family. In the first case, the noble qualities of the family are not strengthened and therefore gradually disappear both from him and from the family. In the second case, he becomes an undutiful son, brother or husband, in his new family, firstly because of the natural law of repetition which, with the terrible Karmic interest, strengthens the tendency in him to disregard duty; secondly because of the "counter family attractions" (or repulsions). Let not this unfortunate wanderer from the post of his family duty console himself with the foolish idea that this tendency would confine its havoc to family traits (good and evil) and to family duties alone. It would extend itself in all directions, wherever it can; it would make him disregard his duties to his nation and to himself (or in other words, to humanity). He would suddenly be surprised to find himself apathetic to his nation and to his highest nature, or to mankind. Such are the mazes and unknown ramifications of our evil or good propensities.

Similarly, Gandhi, perhaps the greatest ascetic of modern times, once counseled his disciples to stop wasting their energies by trying to force themselves along a path of conduct which they did not actively desire. In the *Vishva-Bharati Quarterly,* he cautioned students:

> As long as you desire inner help and comfort from anything, you should keep it. If you were to give it up in a mood of self-sacrifice or out of a stern sense of duty, you would continue to want it back, and that unsatisfied want would make trouble for you. Only give up a thing when you want some other condition so much that the thing no longer has any attraction for you, or when it seems to interfere with that which is more greatly desired.

An interesting consideration in regard to asceticism, from the standpoint of Theosophical study, is that asceticism can be accorded a functional place in the scheme of educating the young. We recall Joseph Wood Krutch recommending that modern universities slow down their tempo sufficiently to make possible the incorporation of a "Thebaid" as an alternative to the much reading and little thought of university work. What Dr. Krutch meant was that if each college were surrounded by virginal forests and if each student recognized that part of his assimilation of knowledge required his occasional retirement to seclusion, he would stand a far better chance of concluding his university life with the serenity of a philosopher. The name "Thebaid" derives from the hermits who lived near the city of Thebes, and who were rightly regarded by some of the city dwellers as men possessed of a wisdom which could not be gleaned from tablets and recitations. Asceticism is profoundly relevant to education, for men do not develop profundity merely in the company of others, but more from exploring the vastness of their own internal problems. This, it appears, is one fundamental fact about ideal education which we of the West have failed to grasp, and in respect to which the savants of the East are qualified to be our teachers.

The paradox in respect to "asceticism," then, is sharply drawn, for there seems to be one sort of asceticism demanded by Theosophical teachings, while another conception of asceticism, according to both H.P.B. and W.Q.J., absolutely *precludes* a grasp of Theosophy and destroys capacity to practice it.

UNIVERSAL BROTHERHOOD AND ADMISSION OF MEMBERS

[This short discussion of "membership problems" was printed by William Q. Judge in the *Path* for July, 1894, and has never before appeared as a reprint in THEOSOPHY. The basic theme is clearly that "brotherhood" should never be forced, theosophists obligating themselves to remember that each must grow in his own way and time toward a wider feeling of fellowship. Among theosophists of the present day it would doubtless be unnecessary to suggest that crusading liberals within a theosophical body refrain from attempts to compel racial fraternization when such was not desired by a local membership—principally because the steady growth of the perspective of brotherhood has removed most of the prejudices against inter-racial fraternization which prevailed in 1890. Judge's apparent approval of a separate branch for "colored people," in such a case as that mentioned, certainly, should not be taken as a statement of his own personal preferences, but only as reiteration of the fact that theosophists must *discover* wider peripheries of brotherhood for themselves. For Judge also makes clear that so far as "membership at large" is concerned, no Theosophical Society or Association can refuse anyone because of "race, creed, sex or organization." The "family" concerns of small groups of students, their organization of meetings and other forms of work are simply another matter.—Editors, THEOSOPHY]

SOME confusion has at times arisen in the minds of Branch officers and members on the point of admitting persons to the T.S. It has been asked, Why, if we hold to Universal Brotherhood, should we refuse to admit those to whom there is objection? The answer seems to be the same as one would give if the question related to admitting all persons to one's family or house. Indeed, the relation of Branches to the T.S. is much like that of the family to the State. Every individual not positively criminal has the right to citizenship, and may, subject to the statutes, take part in civic affairs, express his convictions as to public policy, join in meetings of citizens for discussion or new movements, and everywhere be regarded as on a par with his fellows. But this gives him no right to entrance into any family, and a claim that his citizenship entitled him to cross whatever threshold he liked and establish himself as a member of the domestic circle would be laughed at. Every one would say that families had a right to their privacy and to select their associates, and that if they saw fit to exclude any person

from their home, there was no canon of justice or proper feeling which should constrain them to do otherwise. It was wholly for them to say who was congenial, acceptable, welcome.

Just so in Branches of the T.S. Every sincere and reputable person is free to join the Society, and as a member of it to enjoy all the privileges belonging to membership. He can attend all meetings of Theosophists as such, join in petition to the constitutional authorities, use his diploma for purpose of identification, claim the documents due to F.T.S., and, in general, have full possession of every right conferred by our rules. But this does not empower him to demand admission to private meetings of a Branch, much less to election to its membership; nor can there be any ground of complaint if its existing members decline to elect him.

This will be clearer if we consider the nature and purpose of a Branch. It is a union of a group of members having a common ground of interest in Theosophic study or work, a certain general conception of desired methods, and a more or less intellectual or social or personal sympathy. The basis must of course be Theosophy, but the local superstructure takes shape and color from the quality of those who plan its erection. Now it is the continued harmony of the constituents which is to determine both its endurance and its activity. If an applicant for Branch membership is known to have views as to its policy which are in marked contrast to those prevalent within it, or to be offensive in manner, of ill-repute in the community, quarrelsome, heady, flighty, certain to excite discord inside or to compromise the Society outside, there is no possible reason why he should be accepted. To admit him would do no good, for he is not in harmony with the rest of the organization, and would simply be introducing an element of discord certain to eventuate in ill feeling, contention, a check to work, and possible disintegration. One factious or indiscreet Branch member may paralyze a Branch. Nor is his exclusion an injury. He has no claim to entrance, and consequently no grievance at denial; and he is altogether at liberty to join the Society as member-at-large, to assist its operations, and to study its literature. He can be a citizen of the commonwealth without being a member of a particular household in it.

More than this. Where a Branch is aware that a person is sure to cause trouble or to act as a stumbling-block to other and worthy men and women, it is its *duty* to prevent that catastrophe. Sentiment should not

be a bar to justice. To protect the Society and to secure peace to existing workers is of more importance than the self-love of a single individual. Indeed, if he resents the expression of the Branch's preference in the case, he shows that he has not that respect for others' rights, judgments, and feelings which is essential to any true Theosophist, and is destitute of the elementary qualifications for close union in Branch life. His very pique justifies the Branch action and affirms it.

Of course it cannot be said that no sacrifice of personal desires or preference is ever to be made by Branch members in elections. That would be queer Theosophy. It may very well happen that a person somewhat distasteful in ways may yet give promise of a valuable future, and a sincere member may, and should, concede personal considerations to a larger good. But this is a different case from that radical unfitness which cannot be smoothed over by tolerance or by phrases, and which demands the blackball for protection.

To recapitulate. We believe in unity, but at the same time we know that it is not possible for all to live intimately with each other because of various differences existing among individuals as to race, manners, and style of mind as well as of nature. Brotherhood does not require that we shall take into our home the vicious, even though we are working for their reformation; nor that we should bring into our own circle those whose manners and development are vastly different from our own. And just as it is in our private life as human beings, so it is in the Theosophical Society.

We have no right to deny to any one the right to be alive and one of the human family, and neither have we the right to deny to any one the right to belong to the Society so long as the applicant is not a criminal unreformed. But in the Society the Branch represents the family, and it has a right to draw a line or make limit, and to say who shall and who shall not belong to that family. Hence each Branch has to decide upon whom it will admit. If some apply who are sure to bring trouble to the Branch or who are of a nature that will not permit free and harmonious work with the others, the Branch has the right from all points of view not to admit to the Branch roll. This very question was once raised very needlessly in a place where there were many colored people and where a sentiment existed against their associating intimately with whites. It was settled by deciding that if colored people desired a Branch of their own they could have it and would be

helped by the other. Brotherhood does not demand that elements wholly dissimilar must be violently mixed. Neither party would be comfortable in such circumstances. They can work apart for the common aim.

But the rules provide for cases where applicants wish to enter the T.S., as any Branch President may admit the applicant as a member-at-large if willing to endorse his character in general. In such an event the transaction is between the president, the applicant, and the office of the General Secretary. It does not concern the Branch at all.

And so the union of right feeling and sound reason will usually solve duty when uncertainty occurs, and the Branches be secured the largest proportion of good material, with a minimum of risk to harmony, effectiveness, and continuing life.

W.Q.J.

To join a Branch of the T.S. is to add another to the ranks of a great movement, thus increasing power and sympathy. One's next step is to try to comprehend the doctrines and then to theosophise as much as possible your friends and neighbors; not necessarily to convert them into members but to show them what one himself believes to be true. That is the aim of Theosophy, for the society was started to try and get people with one accord to find out truth by first cultivating the idea of Universal Brotherhood. In the Path we are trying to point out the road to all sincere thinking people; if studied with care one should gain from it. No one can really be *told* anything; they may be told a thousand times and not being ready do not understand. We must try to understand with the heart, and from within a light will begin to shine which will clear up doubts and darkness.

—William Q. Judge

THE SPIRIT OF FREE INQUIRY

II

THERE is abundant evidence based on the recorded sayings of Jesus himself that he never taught the existence of a personal, extra-cosmic God; on the contrary, his teachings in this respect were those of the Pantheists. In Luke 17:21, in reply to queries as to where one was to find the kingdom of God, Jesus taught:

> Neither shall they say, Lo here! or, lo there! for behold the kingdom of God is within you.

Here is a clear injunction not to look on the outside, not to follow self-proclaimed authority, not to be swayed by the ignorant and the confused, who, pointing in various directions, cry "Lo!" The only direction in which to look was within oneself, and it was there one was to find God and his kingdom—that is, rule of the divine Law of harmony. Priestly power and ambition alone have ever foisted on humanity the idea of a *personal* monarch of the universe. Such a concept works havoc, tending to sever the outer man's connection with his Higher Self, and thus spiritual enslavement becomes possible. An ancient Precept now embodied in the *Voice of the Silence* contains the almost identical direction which Jesus repeated in Luke:

> Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man;" and having sought him out, look inward: thou art Buddha.

In her series of articles on "The Esoteric Character of the Gospels," as also in her *Key to Theosophy,* H.P.B. reveals universal meanings of terms which religions have anthropomorphized. These articles open with a question asked by the Disciples of their MASTER on the Mount of Olives, and both question and reply are quoted from St. Matthew xxiv, 3, *et seq.:*

> "... Tell us, when shall these things be? And what shall be the sign *of thy presence,* and *the consummation of the age?"*

In connection with the expressions, *"of thy presence"* and *"of the consummation of the age,"* H.P.B. appended a footnote in which she remarked that the word "presence" for "coming" and "the consumma-

tion of the age" now standing for "the end of the world" have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

Yet, in spite of the revision of 1881, the version of 1611 commonly known as the King James Version is still in general use and the erroneous renderings of the phrases here pointed out are still retained. One evident reason for this is that the expression "the consummation of the age," in the 1881 revision, conveys the idea of *cycles* with all its implications, and this is too much for those who believe in the creation of the world by God and its final destruction by its creator. But the "spirit of free inquiry" means inquiry pursued in a totally unbiassed manner, and a readiness to accept truth no matter how it may conflict with and upset previously held cherished notions. We quote further from "The Esoteric Character of the Gospels":

> The reply given by the "Man of Sorrow," the *Chrestos,* on his trial, but also on his way to triumph, as *Christos,* or Christ, is prophetic, and very suggestive. It is a warning indeed. . . . Jesus . . . said unto them:—
>
> "Take heed that *no man* lead you astray. For many shall come in my name saying, I am the Christ; and shall lead many astray. . . . Then if any man shall say unto you, *Lo, here is the Christ,* or There; believe him not. . . . If they shall say unto you, Behold, he is in the wilderness, go not forth: behold, he is in the inner chambers, believe them not. For as the lightning cometh forth from the East, and is seen even in the West, so shall be the *presence* of the Son of Man."

H.P.B.'s comments on the inner meaning of these Biblical excerpts:

> Two things become evident *to all* in the above passages, now that their false rendering is corrected in the revision text: (a) "the coming of Christ," means *the presence of* CHRISTOS in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; (b) this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR—*is no man,* but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions,* buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him.*

The term *Christ,* then, like the term *Buddha,* relates to an inner condition possible to all men, a condition of God-like attainment and en-

lightenment. If the man, Jesus, was called "the Christ," and the man Gautama was called "the Buddha," it was solely because both had earned these designations, even as many other Perfected Men have earned these titles in the past through heroic effort along the Path of Spiritual evolution; even as all may some day merit similar designations. Further statements by H.P.B. lend additional emphasis:

> The "Christ principle," the awakened and glorified Spirit of Truth, being universal and eternal, the true *Christos* cannot be monopolized by any one person, even though that person has chosen to arrogate to himself the title of the "Vicar of Christ," or the "Head" of that or another State-religion.
>
> . . . He who finds the Christos within himself and recognizes the latter as his only "way," becomes a follower and an *Apostle of Christ,* though he may have never been baptised, nor even have met a "Christian," still less call himself one.

The quoted passages from *The Key to Theosophy* are from the subsection, "Is it Necessary to Pray?" After showing the futility of petitions —mostly selfish—to a supposed external deity, H.P.B. teaches that there is a true kind of prayer based on the truth that man is, in his essential being, God. This kind of prayer must necessarily be a turning *inward* toward the God within.

> We call it WILL-PRAYER, and it is rather an internal command than a petition.
>
> ENQ. To whom, then, do you *pray* when you do so?
>
> THEO. To "our Father in heaven"—in its esoteric meaning.
>
> ENQ. Is that different from the one given to it in theology?
>
> THEO. Entirely so. An Occultist or a Theosophist addresses his prayer to *his Father which is in secret* (read, and try to understand, ch. vi. v. 6, Matthew), not to an extra-cosmic and therefore finite God; and that God we can have cognizance of . . . We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: "Know ye not that ye are the temple of God, and that the spirit of (the absolute) God dwelleth in you?" . . . This—understood esoterically—is corroborated by both Buddha and Jesus. The one says "seek nought from the helpless Gods—pray not! *but rather act;* for darkness will not brighten. Ask nought from silence, for it can neither speak nor hear." And the other—Jesus—recommends: "Whatsoever ye shall ask in my name (that of Christos) that will I do." Of course, this quotation, if taken in its *literal* sense,

> goes against our argument. But if we accept it esoterically, with the full knowledge of the meaning of the term, "Christos," which to us represents *Atma-Buddhi-Manas,* the "SELF," it comes to this: the only God we must recognise and pray to, or rather act in unison with, is that spirit of God of which our body is the temple, and in which it dwelleth.

The bearing of this exposition of true prayer on our theme of "free inquiry" is that such inquiry must seek the enlightened aid of the Higher Self, of which the ordinary brain mind and its senses are but tools on this plane. To think that these tools are all we have and are, as the materialistically inclined do, is to obstruct the light from within. This not only narrows the search within the confines of the purely phenomenal and terrestrial, but also results in erroneous deductions, since the phenomenal and outer cannot be understood except in the light of the *noumenal* and the spiritual.

Our final selection from the sayings of Jesus is found in verse 48 of Matthew 5. It is: "Be ye therefore perfect even as your Father in heaven is perfect." On the face of it, these words declare that man and the Father in heaven are ONE. There is implicit here the well-nigh unlimited power of man to acquire knowledge and to solve the mysteries of life. This verse gives the lie to the priestly dogma that man is inherently imperfect and sinful, and that he cannot be "saved" except through the grace and intercession of an outside saviour or God; and that the favor of the latter can only be obtained through blind belief and acceptance of the dogmas of a particular church. In contrast to this, not only Jesus, but all Great Teachers taught and inspired their disciples and followers with the ideal of human progression and perfectibility. Perfection was not just for a favored few, but was within the grasp of all who had the courage to "take the kingdom of heaven by violence," or, in other words, through their own unremitting will-effort. Over 5,000 years ago, Krishna taught the same truth, as if to refute by anticipation the claims of the Brahmins of a later period that they were the favorites of creation, and that the lower castes could hope to rise, if at all, only through the grace of the superior caste. Krishna's words are:

> I am the same to all creatures; I know not hatred nor favor; but those who serve me with love dwell in me and I in them. Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright. Such a man soon

> becometh of a righteous soul and obtaineth perpetual happiness. I swear, O son of Kunti, that he who worships me never perisheth. Those even who may be of the womb of sin, women, vaisyas, and sudras, shall tread the highest path if they take sanctuary with me. How much more, then, holy brahmans and devotees of kingly race!

If one believes himself inherently sinful and imperfect, this attitude will inevitably inhibit the activity of his spiritual faculties. A man must have supreme faith in his *power to know* if his efforts toward growth are to bear fruit.

Krishna's teachings in the *Bhagavad-Gita* are a clear negation of the claims of those asserting special privileges by divine favor, as priests and kings have done and still do. Krishna also anticipated the emergence of sectarian schools of learning, and he warned Arjuna against them:

> When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to those doctrines which are already taught or which are yet to be taught. When thy mind once liberated from the Vedas shall be fixed immovably in contemplation, then shalt thou attain to devotion.

Krishna instructs Arjuna to attain "to high indifference as to those doctrines which are already taught or which are yet to be taught." Arjuna's liberated mind was to be fixed immovably in contemplation. This is simply the same as telling Arjuna, in the words of Jesus, to beware of those who cry, "Lo here, Lo there!" And being fixed immovably in contemplation was the same as the injunction of Jesus to look *within* for the kingdom of God.

If the religionist's higher faculties are inhibited from functioning because he believes he is inherently sinful and imperfect, many a scientist suffers from a similar inhibition arising from his belief that the only means for attaining knowledge are the brain intellect and the five physical senses. Scientific inquiry can, then, be limited in scope by the means chosen, and the conclusions thus reached are wholly inadequate and often distinctly erroneous. Such investigation has its value within its limited area, but it takes an occultist to evaluate this knowledge in the light of the additional data furnished by the faculties of the spiritual man. On the day when science will squarely recognize the inner, divine man and his powers, and the highly moral laws governing their exercise, it will become a tremendous power for good. It will then be

at one with the purviews of "Adept scientists" of every age, scientists who regard their knowledge as a sacred trust for the benefit of the whole of life.

The first step toward this goal is for scientists to espouse philosophy, instead of scorning it as many have done and still do. In its reaction against religious authority and dogmatism, science went to the other extreme and began to suspect and reject everything that smacked of the transcendental. In "The Synthesis of Occult Science," Mr. Judge calls attention to this need of science today:

> With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.* The writings of Plato are carefully veiled in the symbolical language of initiation. The *Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the standpoint of science. . . . It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. . . .
>
> We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy." . . . H. P. Blavatsky's *Secret Doctrine* is a storehouse of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless undertone on the deep sea, and seems to view our earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limit and a rebound. Man is indeed evolved from lower forms. But *which man?* the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

"IS KARMA ONLY PUNISHMENT?"

THE following query has been received from H. M. H.:

> "In August *Path* Hadji Erinn, in reply to the above question, stated that 'those who have wealth, and the happy mother seeing all her children respected and virtuous, are favorites of Karma.' I and others believe that these apparent favors are only punishment or obstacles, and others think that the terms *punishment and reward* should not be used."

I cannot agree with this view, nor with the suggestion that punishment and reward should not be used as terms. It is easy to reduce everything to a primordial basis when one may say that all is the absolute. But such is only the method of those who *affirm* and *deny*. They say there is no evil, there is no death; all is good, all is life. In this way we are reduced to absurdities, inasmuch as we then have no terms to designate very evident things and conditions. As well say there is no *gold* and no *iron,* because both are equally *matter.* While we continue to be human beings we must use terms that shall express our conscious perception of ideas and things.

It is therefore quite proper to say that an unhappy or miserably circumstanced person is undergoing punishment, and that the wealthy or happy person is having reward. Otherwise there is no sense in our doctrine.

The misunderstanding shown in the question is due to inaccurate thinking upon the subject of Karma. One branch of this law deals with the vicissitudes of life, with the differing states of men. One man has opportunity and happiness, another meets only the opposite. Why is this? It is because each state is the exact result bound to come from his having disturbed or preserved the harmony of nature. The person given wealth in this life is he who in the preceding incarnation suffered from its absence, or had been deprived of it unjustly. What are we to call it but reward? If we say *compensation,* we express exactly the same idea. And we cannot get the world to adopt verbosity in speech so as to say, "All this is due to that man's having preserved the cosmic harmony."

NOTE.—This article was first printed in the *Path,* for February, 1890, and has been reprinted in THEOSOPHY for August, 1913.

The point really in the questioner's mind is, in fact, quite different from the one expressed; he has mistaken one for the other; he is thinking of the fact so frequently obtruded before us that the man who has the opportunity of wealth or power oft misuses it and becomes selfish or tyrannous. But this does not alter the conclusion that he is having his reward. Karma will take care of him; and if he does not use the opportunity for the good of his fellows, or if he does evil to them, he will have punishment upon coming back again to earth. It is true enough, as Jesus said, that "it is difficult for the rich man to enter heaven," but there are other possessions of the man besides wealth that constitute greater obstacles to development, and they are punishments and may coexist in the life of one man with the reward of wealth or the like. I mean the obstruction and hindrance found in stupidity, or natural baseness, or in physical sensual tendencies. These are more likely to keep him from progress and ultimate salvation than all the wealth or good luck that any one person ever enjoyed.

In such cases—and they are not a few—we see Karmic reward upon the outer material plane in the wealth and propitious arrangement of life, and on the inner character the punishment of being unable or unfit through many defects of mind or nature. This picture can be reversed with equal propriety. I doubt if the questioner has devoted his mind to analyzing the subject in this manner.

Every man, however, is endowed with conscience and the power to use his life, whatever its form or circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment* or *reward.*

There may also be another sort of wealth than mere gold, another sort of power than position in politics or society. The powerful, wide, all-embracing, rapidly-acting brain stored with knowledge is a vast possession which one man may enjoy. He can use it properly or improperly. It may lead him to excesses, to vileness, to the very opposite of all that is good. It is his reward for a long past life of stupidity followed by others of noble deeds and thoughts. What will the questioner do with this? The possessor thus given a reward may misuse it so as to turn it, next time he is born, into a source of punishment. We are thus continually fitting our arrows to the bow, drawing them back hard to the ear, and shooting them forth from us. When we enter the field of

earth-life again, they will surely strike us or our enemies of human shape or the circumstances which otherwise would hurt us. It is not the arrow or the bow that counts, but the motive and the thought with which the missile is shot.

HADJI ERINN

"MENTAL DEPOSITS"

In respect to Karmic action it is well to recall the statement of Patanjali that "works exist only in the shape of mental deposits." By "works" is here meant Karma, the stock of works, or Action. Its results remain as mental deposits or potential energies in the higher part of the fifth principle, and when it reincarnates those seeds are there to "ripen on the tablets of mind" whenever they are exposed to favoring circumstances. Sometimes they remain dormant for want of something to arouse them, as in the case of children. "The mental deposits of works, collected from time without beginning in the ground of the mind, as they by degrees arrive at maturation, so do they, existing in lesser or greater measure (the sum of merit being less than that of demerit, or conversely) lead to their effects in the shape of rank, raised or lowered, . . . or experience of good or ill."

The mind energizes and impels us to fresh action. The impulse lies within, in germ, and may be ripened by interior or exterior suggestion. Can we, then, be too careful to guard the ground of the mind, to keep close watch over our thoughts? These thoughts are dynamic. Each one as it leaves the mind has a *vis viva* of its own, proportionate to the intensity with which it was propelled.

—WILLIAM Q. JUDGE

THE PRINCIPLE OF MORTIFICATION

MAN is both creature and Creator of his environment. This profound paradox is the theme and basis of all devotional books. The sense mind is disturbed and distracted by it; the reasoning mind attempts boldly to define it, to give clear and final expression to this mighty mystery of man's being. The intuitive mind, however, *sees through* the paradox, understands the link between Creator and creature, and considers dispassionately the ties which bind the creature to his environment. It is to the intuitive mind that the devotional books speak, and they speak, always, in terms of Will and Self-Discipline, that man be encouraged to break the bondage of psychic and physical habit-patterns; these patterns alone restrict him to existence as a creature.

The Principle of "Mortification" is dealt with at length in *The Bhagavad-Gita.* But since there is no mention of "sackcloth and ashes," no demand for unnatural austerities, no fasting or painful severities to practice in subduing "sinful" flesh, we may assume that the word has a different meaning here from that intended by its common religious usage. One of the definitions of "mortification"—listed by Webster's Unabridged as presently obsolete—derives, apparently, from *alchemy.* In this definition mortification means "to transform," as by chemical change. So the *Gita* speaks in terms of transformation of vital physical and psychic energies rather than of their destruction, and this is the meaning of Arjuna's imperative need to regain and wisely rule his kingdom after vanquishing the host of foes surrounding him; he will become the proper ruler of the psychic man, *whose past forms of expression alone will have been destroyed.*

Mortification, in the *Gita,* is not to be achieved through outer observances. Being a principle, it affects the whole man-creature and Creator. "For the accomplishment of every work five agents are necessary . . . the substratum, the agent, the various sorts of organs, the various and distinct movements, and the presiding deities. These five agents are included in the performance of every act which a man undertaketh, whether with his body, his speech, or his mind." Mortification, then, is naturally three-fold: of body, speech, and mind. It is mental and moral discipline, self-induced and self-devised, and in present

Theosophical speech, we propose that the word "transformation," suggested by alchemical definition, carries the meaning more clearly.

Transformation is not an object in itself. It is the process of evolution. To undergo experience is not necessarily to discern correctly. To discern between what is right and what is wrong is no assurance that right discrimination will be made. The Creator makes the choice; the creature is his field of action to be worked in, through, and upon. The Creator must choose between "the better and the dearer"; the creature must learn to take guidance, direction, and instruction. The Creator must "assume the position" of his true beinghood; the creature must ever "face the issue" presented by his environment, inherent in the factors that influence it—his education, family relationships, form of government, natural affinities, established habits and tendencies.

What is transformation of the body? "Honoring the gods, the Brahmans, the teachers, and the wise, purity, rectitude, chastity and harmlessness are called mortification of the body." This concept dignifies the idea of body, which is not "a mere lump of gross matter." By means of body, sacrifices are performed, duties fulfilled, obligations met. Through it skills are developed, habits acquired. In it one must realize the fact of immortality, the importance of loyalty, the significance of accuracy and punctuality—of being in the right place at the right time. In the long course of evolution—"Nature's gradual perfective work"—the senses have literally acquired a motion of their own, by which they "move toward their appropriate objects." "In every purpose of the senses," the *Gita* says, "are fixed affection and dislike. A wise man should not fall in the power of these two passions, for they are the enemies of man." Having fallen under their sway in the course of evolution, having become identified with their "every purpose," the resultant admixture deems its self-preservation the unequivocal goal of existence.

What is transformation of speech? "Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech." Speech is the expression of thought, the creative power. The field of thought is "like a sphere whose radii proceed from one's self in every direction, and extend out into space. . . ." The effect of speech is incalculably far-reaching in both time and space; its cause, instantaneous. Truthful and friendly speech is disciplined speech. Gentle speech is of noble birth:

high-minded, disinterested yet considerate, and spoken with a sense of fitness to the occasion. Diligence in the reading of the Scriptures bespeaks a recognition of the eternally true, untouched by the passage of time.

What is transformation of the mind? "Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind." Whatever the innate powers of mind—which is one of the five agents included in every action—its proper functioning depends upon a tranquil state. "Thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake." In the long evolutionary journey, the acquired nature is strained and tested through difficulties and problems arising out of life's situations. The lower mind oscillates between high aspiration and the unreasoned fulfillment of desires. It is easily provoked to criticism and harsh judgment. Says the *Gita:* "He who, while living in this world and before the liberation of the soul from the body, can resist the impulse arising from desire and anger is a devotee and blessed." To say no more than is absolutely necessary, *as a matter of habit,* is an important use of the power of mind: a disciplined silence. Responsibility is restraint, self-imposed; another important use of the power of mind. "Absolute straightforwardness of conduct" carries the idea of the mind's transformation to another level, putting every problem "on another plane." Motive is questioned; there must be no violation of principles.

The duty of one so living is to more and more hold the mind to a consideration of the aim of life and the purpose of living. To develop "an unerring tendency" in his nature to distinguish between duty and desire. When the perfection of mortification is consummated, man has become constitutionally incapable of deviating from the right path.

> Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them!, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind a part of yourselves, and act accordingly. (*Five Messages.*)

THE FLIGHT OF THE DRAGON

IN 1911 the publishers of the Wisdom of the East series first issued the Laurence Binyon treatise, *The Flight of the Dragon* (An Essay on the Theory and Practice of Art in China and Japan), and it has since been kept in print by appreciative men with certain objects in view. In the words of the editor, J. L. Cranmer-Byng:

> The object of the Editor of this series is a very definite one. He desires above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West—the old world of Thought and the new of Action. He is confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour.

The Flight of the Dragon is indeed a worthy apostle of understanding between men of all nations and creeds, emphasizing, as it does, the Oneness of Life, and the universality of a Cosmic Rhythm inherent in all. The first of the Six Canons of Chinese art is "Rhythmic Vitality, or Spiritual Rhythm expressed in the movement of life. . . ." The artist must see nature as a whole. He—

> . . . must pierce beneath the mere aspect of the world to seize and himself to be possessed by that great cosmic rhythm of the spirit which sets the currents of life in motion. . . . It was felt that the true artist, working when the mood was on him, was brought into direct relation with the creative power indwelling in the world, and this power, using him as a medium or instrument, breathed actual life into the strokes of his brush. . . . A man is not an isolated being; it is by his relations to others and to the world around him that he is known and his nature made manifest.

The artist must prepare himself mentally as well as physically for his work. He must achieve those "clean and clear conceptions and perceptions" spoken of by Mr. Crosbie in *The Friendly Philosopher.* Binyon says:

> The dusting of the white paper, that it may receive in its purity the image of the pine-tree, trembling with life, is a symbol of the sweeping clear from the mind of all accumulated prejudice that it may receive the impress of beauty in all its freshness and power. That

such a preparation is salutary, who can doubt? For we guard ourselves against impressions, we entrench our minds in habit, we refuse simply to see with our eyes, to trust our senses, but must continually be referring to some external standard or other which, perhaps, is not only not valid in itself but has no real correspondence with our intuitions and experiences.

Further descriptions of the readiness to be achieved by the artist before embarking on his work are given:

The Chinese attached great importance to mental preparation. The painter was to collect his thoughts, before setting to work, in a quiet room. The window was to be bright, and there must be no dust upon the table, and the mind must be serene. . . .

Everybody must have noticed how, in ordinary life, the sight of any one absorbed in work or contemplation, self-forgetful and lost to consciousness of his surroundings, exercises a compelling charm. Perhaps it is that we feel the suggestion of something greater than the individual possessing him, or it is a hint of the great co-ordination of life in which each one of us plays his part.

So it is in art. It matters not how trivial the occupation, if the man or woman be wholly given to it, there will be a natural compelling dignity in the figure, as there are in the movements of animals.

The symbol of the dragon, or serpent, is an ancient one. H.P.B. says in the *Glossary* that "the Serpent and the Dragon were both types of Wisdom, Immortality and Rebirth. As the serpent casts its old skin only to reappear in a new one, so does the immortal Ego cast off one personality but to assume another." "Art" might be thought of as initiation into the psychic rhythms of life, and a viewing of these from the standpoint of soul. Binyon is concerned with showing that all inspired art must have a "soul dimension," a requisite upon which oriental artists who actually sought wisdom through art agreed.

Binyon writes of the attitude of mind which most impressed him—an attentive openness and fluidity, so that the artist never becomes a protagonist of a special viewpoint, but only a protagonist of life itself:

The soul identified itself with the wind which bloweth where it listeth, with the cloud and the mist that melt away in rain, and are drawn up again into the air; and this sovereign energy of the soul, fluid, penetrating, ever-changing, took form in the symbolic Dragon.

We do not know the origin of this symbol; it is lost in obscure ages. Perhaps not at first, but certainly in early times it was associated with the element of water, with storms discharging rain, with the clouds and the thunder. "Water," says Lao-tzu, "is the weakest and

softest of things, yet overcomes the strongest and hardest." It penetrates everywhere subtly, without noise, without effort. So it became typical of the spirit which is able to pass out into all other existences of the world and resume its own form in man; and, associated with the power of fluidity, the Dragon became the symbol of the infinite.

Of "the infinite" and of that in man which is capable of non-attached, transcendental knowledge, H. P. Blavatsky has much to say. On the universal significance of this ancient symbol of the Dragon, she writes:

> The primitive symbol of the serpent symbolized divine Wisdom and Perfection, and had always stood for *psychical Regeneration* and Immortality. (*S.D.* I, 73, our italics.)
>
> As will be found more than once as we proceed, the "Serpent" and "Dragon" were the names given to the "Wise Ones," the initiated adepts of olden times. It was their wisdom and their learning that were devoured or assimilated by their followers. . . . Moreover, the Serpent has ever been the type of consecutive or serial rejuvenation, of IMMORTALITY and TIME. (*S.D.* I, 404.)
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> In every ancient language, the word *dragon* signified what it now does in Chinese—(*lang*) *i.e., "the being who excels in intelligence"* and in Greek . . . "he who sees and watches." . . . Is it not evident . . . that the said qualifications were intended to apply to the human originals, who were symbolized by serpents and dragons? These "originals"—called to this day in China "the Dragons of Wisdom"—were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races. (*S.D.* II, 210.)
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> We find (*a*) the priests assuming the name of the gods they served; (*b*) the "Dragons" held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (*c*) the hierophants of Egypt, of Babylon, and India, styling themselves generally the "Sons of the Dragon" and "Serpents"; thus the teachings of the Secret Doctrine are corroborated. (*S.D.* II, 379.)

The very phrase, "the flight of the dragon," has power to lift us out of the mundane existence too many of us are content to call living. When the mind is fired with universal considerations, then indeed Higher Manas takes flight, and leaves the earth of Kama Manas far below. Sustained by the realization that the subtle essence which underlies the universe is what is most Real about ourselves, our wings will sustain us in any effort to any height, and lower us safely to any depth. Life and death, good and evil, the visible and the invisible—we see them as aspects of the One.

YOUTH-COMPANIONS ASK— AND ANSWER

IN the past other great Teachers have promulgated the Theosophical teachings, yet the world in general still goes on believing its old ideas. Won't the present Theosophical Movement eventually die out or become hidden the way previous efforts did? If so, what is the use? Also, we are in the Iron Age so how can we hope to achieve our goal?

Almost every member of the United Lodge of Theosophists is familiar with W. Q. Judge's article, "The Theosophical Movement," which states,

> Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned.

Judge goes on to speak of Jacob Boehme's work, Luther's reformation and the struggle between science and religion, as evidence of the existence and progress of the Theosophical Movement. Notice that here the principal criterion of progress is not whether certain doctrines as given by Mme. Blavatsky in *The Secret Doctrine* have gradually infiltrated into the race mind, but, rather, is dependent upon all genuine advances in freedom of thought. The Theosophical Movement will never, therefore, "eventually die out or become hidden" unless the society under which we live *completely* suppresses freedom of thought —an obvious impossibility. It is true that the words "Theosophical Movement" may, in these terms, sound like but a nebulous generalization, yet if we attempt to define it in terms of "objective specifics" we would enclose it within the confines of "dogma" of our own definition. Who of us knows *exactly* what and where the true core of the Theosophical Movement is? Some have thought to have this exalted form of knowledge, and proceeded to form a kind of "House Un-Theosophical Activities Committee."

When a member of U.L.T. is asked, "What religion do you belong to," he may feel himself in a bit of hot water. Varied answers are received. The ULTer may sometimes come back with "Oh, I'm a Theosophist," or he may say something about favoring northern Buddhism except tendencies toward annihilation, or he could say he is a student

of Theosophy. But what is Theosophy? If Theosophy is that undefinable something that represents truth, then he is simply a student of truth. The fact is, he is simply a student and, *as a Theosophist,* as defined by H.P.B., does not "belong" to any religion. The United Lodge of Theosophists can only be a place of study which, in especial, makes available the writings and ideas of H. P. Blavatsky, who, in the opinion of those who belong to U.L.T., has shown the fundamentals of Truth about religions and religion through her teachings. If we hold the analogy constant of the teacher-pupil relationship, neither the U.L.T. nor H.P.B. need be regarded as "infallible." Any university student knows that his professor is far ahead of the student in the course that he is pursuing, but no university student need loudly proclaim that his professor is infallible. In the words of Judge,

> If any persons regard H.P.B.'s writings as the infallible oracles of Theosophy, they go directly against her own words and the works themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times.

U.L.T. certainly does not appear to be an organization intent upon creating a mass movement toward ideological success, any more than a university is. It does not gear itself to recruit, proselyte, or propagandize. Nor has it made any extended efforts to bring other "Theosophical Societies" into the fold. The U.L.T. is, then, a place of study for the students who wish to use it. "A place of study"—is this a belittling description? Some "students," with great devotion and a feeling of reverence, perhaps, attend twice on Sunday, twice on Wednesday, and again on Friday. Some also study the teachings at home daily and donate money each week. If we postulate Theosophy as "divine wisdom," as it is defined, we can indeed think how worthwhile this expenditure of time and money is. Yet, on the other hand, by devoting so much of one's life to such a cause through an organization, think how easy it would be to make this "place of study" into a supposed "infallible oracle" of truth. When we do this we are no longer *students,* but, instead, simply members of that vast audience of "followers." When an organization reaches this point it begins to decay, and it is not only legitimately attacked by the free thinkers of the age, but also more intently by rival institutions. Then, by gradual stages, it ceases to be a part of the Theosophical Movement. Think how often organizational attempts to study Theosophy have followed this same pattern, and how

easily history may repeat itself. We can no longer belittle the idea that the main point of emphasis for the United Lodge of Theosophists should be that it is "a place of study"!

How can one develop a greater love for humanity? How can we extend our sympathy and understanding for those we do not see?

If one sees the importance of these feelings, then it would seem that a knowledge of the *basis* for sympathy and understanding is to be striven for. The more one understands himself, the more he can extend the application.

Under the law of Karma (the law of ethical and physical cause and effect), a person can see at once that whatever evil people wreak upon him is causally related to his own actions of the past. Then, as we live from day to day, those around us will more easily gain our sympathy rather than our enmity. And there is a great compensation in this, in that our debts are gradually being paid up, and one can turn his rewards toward helping humanity in the best manner possible.

It is interesting to note how Mr. Judge faced a similar problem. In *Letters* he writes: "I was reading a book and looking around within myself to see how I could enlarge my idea of brotherhood. Practice in benevolence will not give it its full growth. I had to find some means of reaching further, and struck on this, which is as old as age.

"I am not separate from anything. I am that which is. That is, I as Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends—and then I went to them in general and in particular. I am my enemies; . . . Then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this is my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself. Unwisely, I was then about to stop, but the whole is Brahma, so I went to the Devas and Asuras; the elemental world, that too is myself. After pursuing this course awhile I found it easier to return to a contemplation of all men as myself. It is a good method and ought to be pursued, for it is a step toward getting into contemplation of the All. I tried last night to reach

up to Brahma, but darkness is about his pavilion."

It would seem that an understanding of the three fundamental propositions of Theosophy is almost essential to any lasting feeling of brotherhood. To realize that all come from the same source, act under the same law, and are striving for the same goal, is to have the intangible ideal of "brotherhood" become more and more self-evident statement of fact.

If we want our love for humanity to be something better than a lukewarm, hazy feeling, as well as to have it include all (even those currently in after-death states), and not just a selected portion of humanity, such a compassion must be the outcome of knowledge and understanding.

Self-consciousness goes hand in hand with understanding. Our sphere of active consciousness extends no farther than our understanding. To be conscious of the strivings and needs of all of humanity we must expand our own being.

H.P.B. offers a certain perspective on "Charity" (*Key to Theosophy*) which seems applicable to the above question also. To understand the real meaning of charity one must act personally and give directly to those in need. This requires extending direct sympathy, help, and interest to those we *can* see, to those we naturally contact through our particular karma. It is by exhausting all of the possibilities in one's immediate life, living by principle, supporting constructive activities, and utilizing one's means to the fullest that broader understanding and love can be developed.

"In order to become the KNOWER of ALL SELF, thou hast first of Self to be the knower." This is also suggestive of the individual approach. If it is true that every man, including all of his actions, is a little universe or microcosm within the greater universe, universal understanding is at least potentially possible through a comprehension of the principles governing individual actions.

FORMS OF ENERGY

THE science of physics recognizes many forms of energy. To the layman, these forms appear as different quantities having no obvious relationship to each other. The physicist, however, looking upon the forms of energy with "occult" perspective, knows them to be various manifestations of one universal force, which can be neither created nor destroyed. Furthermore, the physicist knows that energy is related to matter, that in *essence* the two are one, and that matter is simply a more materialized form of energy. At the very start, then, the physicist has basic postulates which resemble the three fundamental propositions of Theosophy. He sees the existence of an indestructible universal force, studies the laws of that force, then concerns himself with the application of the various manifestations of matter-energy and their relationships to each other.

The energy which produces motion may be considered as *potential* and *kinetic.* The physical universe can be thought of as starting with potential energy at the beginning of a great cycle. That is, the ability to keep the universe moving is *inside* the then-existing substance; hence it is called "potential." Gradually the energy transforms itself into an active state, the energy of motion—*kinetic,* in scientific terms. As applied to everyday phenomena, potential energy is seen in the flow of the mountain streams downhill into great rivers, which may be harnessed to generate electricity as well as perform other tasks. The potential energy which makes all this possible is achieved by virtue of position (height); the force of gravity brings the water downhill, converting some of the energy to the kinetic or active form. This in turn can run a hydraulic turbine which drives a giant dynamo; the motion of the water is thus converted to the electrical form of energy, sent over wires to do useful work, and eventually turned into heat energy by one means or another. Originally, the mountain streams reached their high position with the aid of the energy of the sun. The sun's heat evaporated the water into the air above, where it later fell as rain on the mountains. The raindrops join together into streamlets, which then form small streams; small streams run into larger ones, then into rivers big enough to run power machinery. Thus the cycle goes; it starts with heat and ends with heat after many transformations.

The tendency to restore equilibrium in the universe is illustrated by heat energy, to which all other forms of energy eventually revert. The phenomenon of *friction,* without which there would be no motion as we know it, shows the conversion of the energy of motion to heat before it can be utilized in any other way. Once heat is produced, it is absorbed by surrounding bodies, which then *tend* to reach the same temperature. Organic life is possible only when there are differences in temperature between bodies and their surroundings. The human body is at an average temperature of about 95°F and is comfortable in surroundings of 65° to 85° under normal circumstances. The complete restoration of equilibrium would mean death to the physical form. This occurs at the end of any great cycle, as at physical death of the body or of the earth.

The so-called "running-down" of the universe is caused by removal of temperature differences and therefore energy differences. Heat energy, which flows continuously during organic life processes, requires a temperature difference before it can flow at all, just as electricity requires a voltage difference before electric current can flow. The direction of heat flow is always from a body of higher temperature to one of lower temperature. This is an unvarying law since the tendency of the universe is to restore equilibrium: the hotter body cools and the cooler body warms until both reach the same temperature. In a dynamic universe, however, there is never any stable temperature until the end of the cycle comes. The very motion of life and continuous inter-relationship of beings and forms prevents a stable condition of equilibrium from being reached. Even inside the mineral, which appears stable and changeless to the eyes, there are slow but continuous changes which studies of atomic structure have revealed. The universe is governed by Karma as an unerring and undeviating *tendency* to restore equilibrium; the restoration itself is never actually reached during the whole period of manifestation.

Chemical energy may be stored in a device like the lead storage battery used in automobiles. The battery is charged with electrical energy through the automobile generator; this energy may be stored for some time, later recovered in the form of motion (as for instance in turning over the automobile starter), in sound (through the complex mechanism of the radio), as heat, and in various other ways. Chemical reactions produce heat and electricity as by-products; hence man harnesses

them to suit his needs. He calls this form of energy "chemical," but it is simply another aspect of the release of kinetic energy from potential.

Electrical energy is the source of all other forms, in a broad sense. Life is electrical in its basis (see frequent references in this magazine), and the various forms of energy are really forms of electricity. What we call electricity as such is a certain type of energy which we understand least of all. Heat, latent and active motion, and other familiar forms of energic manifestation are close to the realm of experience of the senses, and we therefore think we understand them. But the mysterious forms of electricity elude our understanding. We do not usually experience with sense-perception the current flowing through a conducting wire, the radio waves through the air, or the cosmic rays from the sun. Hence we lump all these manifestations under the heading of "electro-magnetic" phenomena. A more detailed exposition of electro-magnetism, which is so interesting and vast a subject that it should be considered by itself, will appear in a future discussion.

The study of motion, which is common to all forms of energy, is itself quite detailed and beyond the scope of a brief article. The actual motion of any body through space defies mathematical definition, so complex are the factors which govern it. Every body in the universe, from the largest star to the smallest bit of cosmic dust, has an influence on the motion of every other body. At the remote distances which exist between many bodies in space, this influence is small; but it is nevertheless present. Motion is governed by the play of forces. One of the commonest forces is that of gravitation. Newton's law of universal gravitation, modified no doubt by Einsteinian physics, states that every body in the universe has a force of attraction for every other body; this force varies directly with the masses of the bodies involved and inversely with the square of the distances between them. Imagine then the complex play of forces just from the law of universal gravitation alone!

If we consider the major forces at work in any solar system, we can express the motions of the planets mathematically in a fairly exact manner. But when we consider the influence of one system on another within the galaxy, the mathematical analysis of motion becomes exceedingly complex. Consider then the effect of surrounding galaxies; their distances are immensely far from our own "milky way" galaxy but their masses are immense too; hence they have their influence on

the motion of our little earth. It would stagger the imagination to catalog the play of forces moving our earth through the heavens. Taken all together, they produce the motion of the earth in space, which is just as complex as the forces are. We simplify the earth's motion as that of a circle (slightly elliptical) around the sun. This is the major motion, but like many of the so-called laws defined in Newtonian physics, it does not give the complete picture. It remained for the genius of Einstein to give us a more complete picture of motion, energy, and matter. The latest theories of Einstein are receiving confirming evidence which shows the one-ness in the universe. No matter how complex the motions of life are, the driving force is of the nature of Unity. No matter how the universe seems doomed to "run down," forces from above will tear matter asunder and create new energy levels to make life possible when the time for the start of a great cycle once more arrives.

FORMS OF ENERGY

The elements, whether simple or compound, could not have remained the same since the commencement of the evolution of our chain. Everything in the Universe progresses steadily in the Great Cycle, while incessantly going up and down in the smaller cycles. Nature is never stationary during manvantara, as it is ever *becoming,* not simply *being;* and mineral, vegetable, and human life are always adapting their organisms to the then reigning Elements, and therefore *those* Elements were then fitted for them, as they are now for the life of present humanity. . . . As already indicated, a *partial* familiarity with the characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more.

—*The Secret Doctrine*

ON THE LOOKOUT

The "Third Object" Front

A report on the present activities of the American Society for Psychical Research in Lookout (August, 1952) noted what seems to be an important transition of emphasis in regard to investigation of psychical phenomena. Lookout summarized by saying that "the twentieth-century approach to the study of psychical phenomena is quite evidently less emotional and more *manasic*." Two 1953 volumes, Reginald Lester's *In Search of the Hereafter* (Wilfred Funk, New York) and Raynor Johnson's *The Imprisoned Splendour* (Hodder & Stoughton, London) contribute evidence in support of this generalization.

Mr. Lester's work is "phenomenalistic"—the fruit of his interest in spiritualistic doings, while Dr. Johnson's book is scientifically oriented, analytical and philosophical, yet both treatises are much improved from every point of view over their early-century counterparts —as older Theosophical students will be sure to appreciate. *The Imprisoned Splendour,* which merits the major share of attention, is, as a matter of fact, almost a Theosophical compendium of teachings in regard to (*a*) the astral or "etheric" world, (*b*) after-death states, and (*c*) the rational mechanics of Karma and Reincarnation. Credit for Theosophical terminology often employed, moreover, is duly supplied. Let us first, however, sample Mr. Lester's treatise on Spiritualism.

The "Stewart Edward White Approach"

In Search of the Hereafter is, as the author terms it, "a personal investigation into life after death." The unexpected death of Mr. Lester's wife transformed the problem of survival from what to him had hitherto been merely an academic question into one of great importance. His strong desire to contact his wife, if possible, led Mr. Lester to the séance-room. (Here a parallel with Stewart Edward White's immersion in the séance circle to assuage a personal loss can easily be seen, though Lester is far less obtrusively sentimental.)

Is Mr. Lester's contribution "just another book on Spiritualism"? The emphasis is indeed upon phenomena rather than upon philosophy, yet *In Search of the Hereafter* seems also to belong to an improved order of spiritualist thought—less credulous and wonder-seeking.

The Sudden Conversion

Until after he had passed his fiftieth year, Lester had been not only uninterested in Spiritualism and after-death survival, but actively skeptical. The death of his wife, however, came to him as a shattering emotional shock; he was seriously considering the idea of suicide when he received a telephone call from an old friend of his wife's asking him to get in touch with Lord Dowding, then Air Chief Marshal of England. At that time, Mr. Lester knew of Lord Dowding only in his official capacity and saw no reason for contacting him. (Lord Dowding was, however, very active in the Spiritualist Movement—see THEOSOPHY 32: 270.) Nevertheless, because of this friend's insistence a meeting was arranged. Of this initial meeting Lester says:

> The result of that meeting changed the whole course of my actions. For two hours I listened while he told me of his own remarkable investigations into the science of psychics, interspersed with many searching questions on my part.

Perhaps one reason why even His Majesty's War Government could accept Lord Dowding's pronouncements on Spiritualism without fear of caustic comment from the public was because Dowding has never sounded fanatical. His representations seem quite matter of fact, balanced, and cautious in their phrasing; this feature plus ethical footnotes appealed to Lester considerably.

Impressive Salesmanship

Lester describes his first interview with the Air Marshal:

> . . . Dowding remarked that it was much better that I should approach it with an open, and even a doubting mind, because when the evidence did come it would be all the more convincing. . . . Many months later, when I had established communication with my wife, I asked her why she picked out Lord Dowding of all people for me to make this initial contact with, and she replied that it was because she knew that I would never listen to any of the recognized people in the Spiritualist movement, but would only be sufficiently impressed by the views of a great Service chief whose record in the Battle of Britain I had so much admired, and that he was the only man who would be able to dissuade me from taking the desperate step I was then contemplating.

Spirit Healing

Another rather surprising disclosure of Mr. Lester's book concerns Spiritualistic healing centers. These may still be extremely dangerous

—see the pointed suggestions of William Q. Judge in "The Cure of Diseases"—but again an improvement is to be noted. For what Lester says of these "healing centers" at least indicates that men of conscience were here involved, who did not prostitute their capacity to manipulate psychic forces for money. Lester writes:

> None of these Healing Centers is financed by any central body; expenses are met entirely by voluntary contributions, and no question of profit-making is allowed to enter into it. It is only fair to emphasize that one does not have to be a spiritualist to receive such healing. . . . Furthermore there is never any attempt made at propaganda, and no mention is made of the subject unless on the direct inquiry of the patient.

It was a strangely mixed world which Mr. Lester entered. When he was on the verge of suicide because of personal grief, he was told by Dowding: "Do not approach this matter with a view to personal benefit only. Although you will naturally gain that, regard your investigations mainly as the service you can give to others." The philosophic approach seems to be laboring to be born even in some Spiritualistic circles, and it should not be forgotten how long H.P.B. worked toward that end. The Spiritualist Movement has also become increasingly self-conscious in regard to its own historical weaknesses. Mr. Lester sought for and encountered "a good deal of fraud on many occasions," and takes pains to explain that it was "Spiritualists themselves who promoted in the House of Commons the bill to prevent the practicing by any mediums who had been found guilty of fraud in any form."

Could Be Better—Could Be Much Worse

It seems fair to conclude that *In Search of the Hereafter,* because of its careful sifting of evidence, the emphatic warnings against fraud on the part of the medium (either conscious or unconscious) and misrepresentation from "the other side"—above all because of the stress on altruistic work in "magnetic healing"—is one of the least objectionable of the books dealing with spiritualistic circles. It has, however, the characteristic limitations of the "phenomenal" approach and a suggestion toward *procedures* which, while they may furnish satisfaction or produce wonder, may, according to H.P.B., endanger both psychic health and the mental powers of self-initiative.

A Scientific Approach

In sharp contrast to the spiritualistic tone of the foregoing is the scientifically phrased and philosophically oriented study of psychic phenomena by Raynor C. Johnson—*The Imprisoned Splendour.* Dr. Johnson, at present Master of Queen's College, University of Melbourne, is an eminent physicist—holding doctorates in both Science and Philosophy. He writes to establish the fact that both the "soul" and psychic powers are proper scientific subjects. It is Dr. Johnson's intent to prove that physical reality, psychical reality, and spiritual reality are in every sense interdependent. As a physicist, he sees in the phenomena of nature continual evidence of intrusion from higher orders of intelligence, and thus posits the existence of an astral or etheric realm as providing the governing pattern for physical formation. Thus, too, he defends the Theosophical doctrine of the "hierarchies," writing:

> That which Life is doing in the physical world to create significant centers of self-activity, happily has its counterpart on other levels. A higher order seems to touch the lower creatively at various times and places, and then, through poet, artist, scientist and religious genius, the stagnant waters are effectively troubled. However uncomfortable this process may be, we must be courageous enough to recognise it as another opportunity given to us to develop. Such supreme appearances are the basis of the Hindu belief in the Avatar, an incarnation from time to time of the Divine, as a Krishna, a Buddha or a Christ. In the Gita, Krishna is pictured as saying to Arjuna, "I, unborn and soul eternal, Lord of all creations, taking upon me mine own nature, I arise by mine own power. For whensoever righteousness decays and there is a rising up of evil, then myself do I create, for the protecting of the good and the overthrow of evildoers: for the setting up of righteousness am I re-born from age to age."

From Biological to Theosophical Terms

The results of recent experiments with micro-organisms hold certain implications in relation to Dr. Johnson's theory of *organic* association of mind with matter. Regarding these, he says:

> There are some biologists and biochemists who take the view that the gap between the so-called living and non-living does not in fact exist: that viruses or other such forms may be in fact the bridge which makes one continuous series from mineral to mammal. If this should be established we should be prepared to extend the association of Mind with matter in the same continuous manner. There is nothing

> inherently improbable in the association of primitive undifferentiated "mind-stuff" with matter; there are, indeed, some indications that we may be driven to do so by the observations of psychical research. It has, indeed, been said—not perhaps without real insight—that Mind is sleeping in minerals, dreaming in plants, awakening in animals and fully awakened in Man. From the standpoint of traditional physics and chemistry such a view may appear fantastic and imaginative. To anyone who is prepared to base his outlook and judgment upon the modern conception of matter, this need no longer be the case. . . .

No Attempt to Hide Credit

Although the particular Theosophical sources with which Dr. Johnson is most familiar are neither those of H. P. Blavatsky nor William Q. Judge, he must be praised for making no attempt to disguise these sources, from which he derives portions of his theory. Having demonstrated the necessity for the existence of an "astral" body within the physical, for example, Dr. Johnson then calls attention to the ancient lineage of the doctrine by saying that "there is a definite Hindu teaching of a subtle body which is the duplicate of the physical one, in some finer substance. Those who have studied Theosophical ideas will be aware that Theosophists believe in several bodies, vehicles or principles of which a complete synthesis gives the human self." Dr. Johnson also shows receptivity to the idea that "there are occult schools of thought which lay claim to surprisingly detailed knowledge on such subjects, affirming as the source of their information teachings communicated by incarnate beings of very mature spiritual development."

The Necessity for "Buddhi"

In his introduction, Dr. Johnson proposes to consider the human being from the standpoint of a "higher mind" within the physical brain. He writes:

> To facilitate discussion I propose to call this higher level buddhi (coming from a Sanskrit word meaning "wisdom"). Buddhi apprehends Truth directly—fragments of Truth only, of course. . . . Higher mind, with its function of Reason, may be able to throw much light on the functioning of lower mind, but we shall find that it is only from the standpoint of a different and higher order than Mind that we can hope to gain real "understanding" of Mind itself—and therefore, I submit, of living things. This conception of different orders of reality or ascending grades of significance is one of the utmost importance. The higher order can substantially "explain" the lower, and perhaps in some measure illuminate the lower sub-

levels of its own order, but the task constantly being attempted of understanding the higher (usually the less familiar) in terms of the lower (usually the more familiar) is, as we shall see, hopeless. From it arise all the mechanistic theories in biology and psychology, and all the anthropomorphic concepts of religion.

INVESTIGATION OF PSYCHIC PHENOMENA

Although the experiments in object-reading recorded by Dr. Johnson were "solely to permit rapport between the minds of the sensitive and subject to be established," he further suggests that "there may, however, be another form of psychometry in which, through the intermediary of the object, rapport is not established with a person in the present, but with a past time-series of events in the aetheric world in which the aether associated with the object has had a part. The relation between the two aspects of psychometry may be perhaps something like that between 'perception' and 'recollection' on ordinary mental levels—but this I do not press."

In order to explain *poltergeist* phenomena, he says, "we shall have to take into account an order of existence, interacting with the material one, but involving forces, energies and purposes of a kind quite outside that orderly scheme of material things which science has studied so successfully."

The investigation of apparitions and hauntings led to the conclusion that "an apparition of a human being is not a centre of consciousness: it is, so to speak, a psychical marionette given temporary life by some quite separate centre of consciousness. This is doubtless true both of apparitions of the living and the 'dead' (with certain reservations ...)."

In regard to reported experiences outside the body, Dr. Johnson considers that "It is as well to admit that we do not know enough to attempt an explanation of such a group of facts."

REINCARNATION AND KARMA

With this balanced background in Theosophic philosophy one would expect Dr. Johnson to give careful attention to the ideas of Reincarnation and Karma, and he does so in his concluding chapters. These passages, as those in C. J. Ducasse's *Nature, Mind and Death,* certainly indicate that a long existing prejudice against the doctrines of Theosophy is rapidly being overcome in the higher intellectual echelons. He writes:

It is probably true to say that a number of my readers have already reacted to the title of this chapter with some measure of emotional interest or aversion. Some people seem curiously and almost instinctively interested in these topics, others, frequently religious-minded people, feel antagonistic, as though some strange pagan faith was subtly menacing their cherished beliefs. The average thoughtful Western man has in general given little consideration to these matters, although his reticence does not always match his knowledge. In any attempt to formulate a philosophy of life and endeavour to see meaning in our pilgrimage, these ancient beliefs cannot be lightly set aside. It is our duty to weigh them carefully, and without prejudice, in order to see if they illuminate for us tracts of experience which would otherwise remain dark and mysterious.

Definition of Continuing Ego

In so far as they are truths, it is fully recognized that they can only be relative truths (i.e., truths explanatory of experience in the world of appearance): but these are the only sort of truths we can hope to grasp with our minds. . . . The idea of re-incarnation presents no logical difficulties, whatever be the emotional reaction to it. What the soul has done once by the process of incarnation in a physical body, it can presumably do again. (By the term "soul" we mean that individualised aspect of the Self, including buddhi—the Intuitive self—and Higher Mind, all of which are regarded as immortal.) We should of course bear in mind that what is meant by the phrase "have lived before" is not that the physical form Raynor Johnson has lived on earth previously, but rather that Raynor Johnson is only a particular and temporary expression of an underlying immortal soul which has adopted previous and quite possibly different appearances.

Conclusion of a Remarkable Compilation

Many faults may be found with Dr. Johnson's work; a number of scientists will probably see grounds for disagreement, philosophers and psychologists will claim defects, and even Theosophists will probably disapprove the extent to which Dr. Johnson draws from writings of Gerald Heard and Krishnamurti—but there can be no denying the fact that this author, a well-known scholar and scientist, brings Theosophical tenets into the area of modern thought without apology, and that his own career has earned him the right to speculate upon the interrelationship of physical, psychical and spiritual phenomena. He concludes one of the last chapters of *The Imprisoned Splendour* with words which indicate the admirable philosophic tone pervading his volume:

> At least we must view as not unreasonable the karmic hypothesis which presumably has its operative mechanism on the level of Mind. On this view it is what we *are* on the mental level which draws to us circumstances and events of a certain kind. There is, on this view, no such thing as accident or chance, but only the great karmic law of cause and effect operative presumably through telepathic means to attract and repel.
>
> I think we have to make up our minds—and we shall do so doubtless according to our temperamental preferences—whether we say there is chance in the world affecting human lives, or whether we say that what *seems* like chance is governed by karmic law on another significant level. I think we can scarcely claim at present to have proof of this latter hypothesis, and if we adopt it, we do so as an act of faith. For my own part, I adopt it, believing that there is no fate, circumstance or event which in the last analysis we do not or have not created for ourselves (i.e., ourselves in relationship with others). I do not think this is either an optimistic or a pessimistic view, and certainly not a fatalistic one. We are today what we have made ourselves through all the past, and we shall be tomorrow what we have been made by the past together with our present attitudes.

The Imprisoned Splendour thus seems to meet the requirements of theosophists who might wish to recommend it either to persons interested in psychic phenomena or to those who need to realize that karma and reincarnation *can* be considered as crucial concepts even by a scientifically trained mind. And in respect to psychism, no "practices" are suggested other than those the Theosophist is daily pursuing. Chiefly to be regretted in the volume, perhaps, is Dr. Johnson's obvious unfamiliarity with H. P. Blavatsky's writings. Since some will be attracted to Theosophical ideas by *The Imprisoned Splendour* and will perhaps turn to further reading of sources mentioned in Dr. Johnson's index, we might wish them directed to the original Theosophical writings rather than to their often modified derivatives.

COMMUNITARIANISM

Theosophists have often discussed the paradoxical nature of H. P. Blavatsky's statements in regard to communism, noting that while she stated that the aims of the original T.S. were "hostile to the insane dreams of socialism and communism," she also declared that the economic and class injustices of the nineteenth century must be rectified, and in the *Key to Theosophy* spoke of Buddha and Jesus as "preaching socialism of the highest sort." Whatever specific conclusions one

reaches in regard to the intended meaning of these statements, it is clear enough that H.P.B. saw *two dimensions* in the socialist and communist movements. The "insanity" of the doctrines of these movements, we may think, she saw in the belief that the travails of humanity could be eliminated by material improvement alone, and by the means of fomenting class hatred and suspicion. Yet the idea of a society offering "equal justice and privilege for all" was ever strongly present in her mind.

In our present days of hysteria regarding the political force which "communism" has become, it must be more than ever necessary to recognize that historical communism and socialism are dual entities—even as man himself—and that they incorporate collective kama-manasic and buddhi-manasic principles, even though, in Kali-Yuga, one might well expect the former to prevail. In the *Key* H.P.B. wrote urgently of the need for economic and political reform, but also affirmed that the vast changes required for a better "balance of power" could only come through the assumption of moral responsibility by enlightened members of the more privileged classes. In the section "What is Karma" (page 205, orig. ed.), she refuses to accept the inquirer's suggestion that "there seems no immediate hope of any relief," writing:

PRACTICAL SACRIFICE

> What right have we to think so while one-half of humanity is in a position to effect an immediate relief of the privations which are suffered by their fellows? When every individual has contributed to the general good what he can of money, of labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck, and until then we have no right nor any reasons for saying that there is more life on the earth than Nature can support. It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to re-adjust the balance of power, and save the people from a moral ingulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe, in which you seem to see the only possible outlet for this accumulated misery.

These considerations provide background for notice of a remarkable volume, *All Things Common* (Harper, 1950), by Claire Hutchet Bishop. This author discovered in France what she considered to be the best representatives of "free" men and women in the world today—participants in the communitarian movement of Europe.

WHAT MARXISTS SAID COULD NOT HAPPEN

The communitarian movement now includes cooperative living centers in approximately seventy locations throughout France, Switzerland and Belgium, and has also spread to Italy and Holland. This "movement" is not based upon familiar socialist theory, nor upon a blueprint for social revolution. The first "community of work" came into being through the efforts of one Marcel Barbu, who, in 1940, after the fall of France, undertook to make a tiny beginning in a new order of industrial relationships. Disregarding the unions, Barbu, a watch-case maker, searched for conscientious individuals who were interested in pursuing a search for a mode of industry in which the "distinction between employer and employee would be abolished." Clearly realizing that the mentality and temperament of personnel was much more important than technical training, he began with a barber, a sausage maker, a waiter, and men experienced in other trades.

Barbu renounced interest in his own capital and accepted the status of a worker among workers. The new community of work, of course, did need a manager, and Barbu was elected, but this simply meant that he worked and worried more than the rest. At the outset it was recognized that the common ethical ideal and educational goal would create the conditions upon which any real success would depend. Yet, demonstrating a capacity for philosophical subtlety, they attempted to guard against the danger of setting up rigid ethical canons for the community. As Claire Bishop puts it:

> The men pledged themselves to do their best to practice their common ethical minimum in their everyday life. They pledged themselves to each other. Those who had more exacting private ethics pledged themselves to try to live what they believed, but recognized that they had absolutely no right to infringe on the liberties of others. In fact, they all agreed to respect fully the others' convictions or absence of convictions to the extent of never laughing at them or making jokes about it.

THE THEOSOPHICAL BASIS

Like members of the United Lodge of Theosophists, the communitarians relied upon a declaration of principles rather than upon a formal constitution. The temper of their common undertaking is suggested by the statement that "The mission of man is to improve, transform, and perfect nature and to draw the best out of it for the good of all men

and of himself." A blending of independence and interdependence in the venture's aim is reflected in this continuation of stated purposes:

> We will put down in writing what is our ideal for living and acting. We will strive to conform our lives to it. We will reread it frequently.
>
> We pledge ourselves to belong to a spiritual group. The responsibility of the spiritual group is to see that all members observe the common ethical minimum, and each member his own particular ethics.
>
> Each week we will devote at least one hour to the collective study of spiritual, philosophical and religious problems.
>
> The failure of any one of us in observing the Rule will contribute to the education of all.
>
> The Community is not a selection of the best. It accepts every man as is, and asks of him only to turn, with good will and energy, toward the proposed ideal.

Universal Education

Through a series of open meetings involving prolonged discussion, the members of the Barbu community discovered that one of their dominant desires was to "educate themselves." Most were average French workers who had left school at the age of thirteen. They decided that time saved by efficient production could be used for education, and with this goal in mind gained nine hours on a 48-hour week within a period of three months. (Subsequently production was tripled.) As Claire Bishop puts it, "instead of working to make extra money or profit, they worked in order to better themselves." In 1946 they were working a forty-five-hour week, *but only thirty-nine of these hours were spent in the shops. Six hours a week had been "saved" by efficiency achieved through cooperation and were spent in education. They were paid for all the hours, and they were paid by themselves, as a community.*

Even by 1943, the records show, moreover, communitarian workers were receiving from ten to twenty per cent more pay than that secured through unions in the same industry, and more leisure time for cultural pursuits was becoming available. Here, certainly, was practical "socialism of the highest sort." The communitarians pledged themselves to eliminate entirely all capitalistic practices. "Members of the Community," they said, "pledge themselves not to claim interest in any form."

Study of Comparative Religion and Philosophy

Further paralleling the platform of the original Theosophical Society, the communitarians resolved to strive their utmost to learn from

the differing philosophical and religious persuasions of their compatriots, meeting for open discussions on religious subjects. The effort was to avoid debate and to emphasize the tolerance of mutual understanding. Materialists were welcome as well as Protestants, Catholics and Humanists, and it is safe to assume that many who had previously relied upon institutionalized beliefs underwent broadening transformations of mind. (We may recall that H.P.B. frequently welcomed materialists into the T.S., just as the communitarians have done.) Claire Bishop writes of cultural education in Barbu's original community:

> It may seem startling to some people that the Materialist team comes under Spiritual Section. But Boimondau materialists will remind you that materialism is not necessarily hedonism. Far from it. So why would they not get together for the hour of spiritual work? So well was it understood by all at the very beginning that the spiritual weekly hour was made obligatory.

A Growing Movement

The amazing spread of communitarianism, with other men of vision and competence like Barbu among the better educated classes turning over their "capitalist" interests to a community of workers, makes a fascinating story, occupying the 300 easy-to-read pages of *All Things Common.* A summary of the contents of this volume by the author provides ample reason for including *All Things Common* on a Theosophical book list:

> This book is not a report on successful business enterprises of a new kind. Communities do not present themselves as a ready-made solution, recipe, something which works infallibly, a panacea for world troubles. The communitarian way is not the sure road to success. It is not a trick to learn, a formula to apply, a clever device to circumvent Communism, a short cut to prosperity and happiness. It is a step taken on the road that leads to human maturity and more and more human plenitude for all.
>
> That step, that move, that departure, that is what is important. What will each Community be tomorrow? A failure or a success? How many new Communities will take shape? Into which form will the communitarian movement evolve? No one knows. And the communitarians no more than others. They carry on from day to day, viewing their effort and search modestly, within the age-old struggle for the workingman's liberation, that liberation without which no freedom is possible for anyone on this earth.